/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

• 134 823 The old sibyl joined us this evening on the open plaza. She pointed to the west, "Bakaïrí"; to the south, "Bakaïrí!", to the north and east likewise "Bakaïrí!" and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 38.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

126 /166/ I was fortunately able to measure three women.
[124] [532] Antonio is very useless as an interpreter and causes more difficulties than the harmless people themselves. I also traded for a few maize-straw dolls, judging from the case with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Paulaga's, or rather Chief Cavéco's house. It differed in nothing essential from that of the professor; there were no straw dolls.

139 We found inhame (Dioscorea, yams), which we greeted
252 with joy. -- The fish are grilled on just such racks as we came across on the Batovy: they are exposed to the fire until they are encased in a thick charcoal crust. capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- faute de mieux -- improved flavor. The
[123] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

457 The soldiers, who were paying their farewell visit, were
451 given generous quantities of beiju, puxuri, and polvilho / manioc
252 flour. see the glossary, p.172 / as presents. The grated and pounded manihoca is pressed through mats, the pulp is put into

/70 cont./

[823 805 539] nonõku, põne, it is now -- as though we were to say "jahre" /the German word for "years," but with the accent on the final syllable/ -- transferred to the last one "noroké," "poné," and the arrow flies, nõk, nõk, from the bow.

Beyond the Nahuquá, however, where the knowledge of details becomes vague, only the days' journeys themselves are given. The right hand, slowly rising in even motion, describes an arc from east to west, arrives down there, and suddenly is laid on the cheek coming up to meet it, remains there while the eyes are wearily closed, and then grasps the little finger of the left hand: sleep once. Then again the same figure, but the ring finger is grasped with the little finger and both are drawn aside: sleep twice, and so forth. Be attentive, noble listener, for woe to you if you ask a question -- there is no other way to help you but to begin again from the beginning.

123 But revenge is sweet. My turn also came, for they wanted to know how far it is to Cuyabá, my starting point. Their faces [802] were priceless when I counted off, first, the fingers of my left hand, then my right, then, exactly according to their method of counting, went over the toes of the left foot and those of the right, traveled and slept between each two fingers and each two toes in the prescribed way, and finally had to grasp my hair, pulling it apart, to demonstrate that the number of days still did not extend far enough and was more than 20! Then they murmured their "idu, idu" of amazement or "dao, dao, he dao" more and more impatiently, all talked at once and finally joined in the hearty laughter of sheer disbelief.

•186 /71/ Individual Indian tribes were also ridiculed in vivid pantomime on account of their peculiarities. the Nahuquá were funny because of their beards, the Suyá, or, as the Bakairí say, Schuyá, had to bear the brunt because of their cork-disk which they wore in the lower lip, for which the actors stretched their lower lip far forward and produced a made-up jargon of stopping tones. the Trumaí were imitated with a horrible "huhuhuhu" and, because of their barbaric habit of taming war captives into the river with their hands tied behind them, were presented as objects partly of scorn or disgust, partly of fear.

T 123 /124 cont./ pocket along the way. A certain amount was obviously missing; I hope it was distributed among various fociers and taken by them with some success for the skin diseases particularly common among the Yaulapiti.

T 126 Much as we were urged to depart, we still had to undertake at least the most important body measurements and would not relent: seven men were measured in haste, in between our packing, and the only photographic plate left was used for a group shot -- unfortunately ruined later.

T 122 At 9:45 we set out in two canoes, accompanied by four Trumaí. Three times one would have to sleep, they said, before reaching their villages. The Mehinakú could also be reached by way of the canals and only one day was needed to their second village. At 11:00 we landed near the Aueto village, at a place other than where we had left. In the damp T [130] leaves lay huge quantities of giant earthworms; wherever one put his foot, he stepped on them. The path led us to the two huts of the Yaulapiti-Aueto families.

T 321 It is advisable to insert here what Vogel and Perrot reported about the Trumaí villages after their return home from Schingú-Kobleenz. They had not caught sight of an Indian, but below the place where the Kulisehu empties into the Kuluene, on a bank five meters high, they had found one Trumaí village of eight houses and, a kilometer farther east, a second one of five T 929 houses with buildings under construction among them. The Suyá had burned down all the houses and smashed whatever T was left of large pots and utensils. There were plantings of re- 241 markably large size and careful cultivation directly adjoining the T village. About ten fresh graves were noted; judging from the 964 circular excavation, the corpses had been buried in a squatting position. They seemed to lie deep, at least they were /123/ not uncovered by some superficial subsequent digging. Antonio S had been very alarmed when Perrot said to him: "o doctor Carlos 186 precisa d'uma cabeça /Doctor Carlos wants a head/." It was only with great effort that Antonio had been persuaded to go along on the trip and expose himself to the possibility of meeting the detested Trumaí.

/179 cont./

although he understood not a word of Suyá, was her son stolen years before by enemies. she wailed and lamented loudly all night long. then it was strange to see how the Suyá carefully undertook to examine on the half-laughing, half-enraged Antonio his lower lip, which among them is pierced as early as infancy and unanimously set him free when, instead of their little lip-hole, they found a pierced nasal septum. Thus among the Bakairí there were abducted Paressí women, among the Nahuquá, Mehinakú women, among the Suyá, the captured Mamaiuá, who were immediately distinguishable from the rest by the tribal marking. /180/ The artificial injury thus developed into a regular arrangement for expediency. Moreover, the foreign was regarded as ugly or comical, the indigenous as beautiful and noble.

The piercing of the ear lobes is generally widespread among the men of all tribes. It serves solely for feather ornaments. Among no tribe of the Kalisehu do the women have pierced ear-lobes, and no woman wears feather ornaments of any kind anywhere else on her body. the woman does not hunt -- the origin from the hunting trophy is still unmistakably distinct. The ear of the boy is pierced at the time when he begins to practice with a small-sized bow and arrow.* /Fig. 11 appears here./

*Among the Suyá men and women wear rolls of palm leaf strips in the slit-open ear-lobe, which is gradually extended into a long rein, but here, too, feather ornaments are confined to the men.

The piercing of the lower part of the nasal septum, so that the nose, slightly turned upward, rest on the object stuck through it, is found only among the Bakairí, on the Paranatinga and Kio Novo, on the Batovy, and in the first Kalisehu village among both sexes, in the second Kalisehu village only among the men, in the third neither among men nor women. This geographical distribution makes it seem not improbable to me that the custom is based on that of the Paressí. /181/ who were formerly in active

B 191 cont.

4 191 191 industrious women did not have a hip cord. Smaller boys were usually already provided with the cord, but then always had a couple of dainty trifles strung on it.

192 The purpose of the hip cord is to extend the praeputium. The penis is placed upward against the body and pushed under the hip cord in such a way that the uppermost section of the praeputium remains pinched off. The young man is made to do this when the first erections set in. He tries to adhere to the procedure for days and removes the annoying pubic hair.

1 192 The Trumai had a bizarre method which is also reported from other Brazilian tribes. They tied up the praeputium in front of the glans with a cotton string usually dyed red with urucú. The front end of the penis looked like the end of a sausage. Thus they achieved permanently what the others with their hip cord managed only temporarily. Unfortunately, we were unable to observe them in their village life under normal conditions. When we

Fig. 17. Penis cuff of the Bororó.

found them in the vicinity of the Auetö, on their flight from the Xingú, we did not notice the sausage string on all of the men, although those not provided with it showed the tying-off marks on the praeputium caused by its use. It would not be inconceivable that the men were somewhat embarrassed in front of the Auetö, at any rate, the rest of the tribes, when we spoke to them about the Trumai, always manifested very special amusement over the wool (Wolle) cord which they mocked and found as funny as we did. We met the company, however, when they were entirely

/192 cont./

The tick, 17, has four knobs on its head, which are probably supposed to represent maxillary feelers and mouth parts. The notched edge is most amusing. It reproduces not at all badly the general impression of the creeping and crawling of the eight crooked legs, which, in the case of animals that have sucked their fill, form a wreath at the top of the sac. I do not know whether the isopod, 18, bears up under zoological scrutiny. It is cyclops, like the Asellus, one of which it is supposed to represent, as far as I understood my informants. In No. 19, the crayfish, we note richly scalloped extremities and a tail fin. For eyes it has a pair of small knobs in which is pierced a fine little hole.

Fig. 89. Suyá toad-pot. (1/3 nat. size /as shown in the original illustration/.)

In conclusion I am adding a pot (diameter 10 X 15 centimeters) with a human representation? It is too much to demand, however, that anyone should suspect anything human about it. The woman artist who brought it to us shook with laughter over her creation. She wanted to make a toad-pot and had already copied the tail and leg projections, as well as the head with the bulging eyes of toad form. Then, when she was modeling the wide mouth and it happened to turn out open instead of closed, she noticed the similarity with the much-ridiculed lip disk of the despised Suyá, which stands out in front of the teeth of these Indians like a movable saucer. She laughed about it, set the stiff mouth flap neatly perpendicular to the toad face, and called the pot a "Suyá figure." Thus, for once, an ornament of the men was used as a motif by the women, analogous to the uluri motif, which was so popular among the gentlemen artists.

/332 cont./

the gay activity /der heitern Geschäftigkeit/," this is perfectly applicable to our Indians with the reservation that the slavish subordination was very much in the background. The woman needed protection, first, because she was weak and "wept" whenever there was danger, and then because she had to be protected from foreign lusts. In returning home from the plantings, she walked in front of her husband, since, heavily loaded, she hastened forward rapidly and everything was safe; in the forest she walked behind him so that he would be the first to meet any possible danger. She was protected from foreign guests, and, if they were of a dubious nature, as we were, the women and children ran into the forest.

What occurs in dramas of adultery I do not know. We had no opportunity to observe anything that belonged to the sphere of the administration of justice. If I asked Antonio about crimes of any kind, he always answered that such things probably happened in former times, but no longer occur now.

Theft of things belonging to us was, in any case, very frequent, except among the Bakaïrí, although friend Luchu, at the time he visited us in Independencia, was no longer altogether trustworthy. When the confusion in the Trumaí camp arose because I was obliged to demand the return of a glass of my stolen arsenic pills, we saw that the Yaulapiti, who had come with us, were trying to snatch the stone axes of the Trumaí. Always and without exception it was supposed to have been a stranger who had done the stealing. The people living together also had little that they needed to take from one another, and the thief could scarcely have enjoyed it without being discovered. There is nothing more natural, therefore, than that the idea of morals rests most particularly on tribal affiliation. Among the Bakaïrí kuñ means "we," "we all," "our" and at the same time "good" ("our people"). kuñipa, "not we," "not our," and at the same time "bad, stingy, unhealthy." All evil comes /333/ from foreigners, and not least sickness and death, which are sent from outside sorcerers.

/333 cont./

*171 437 Bakaïrí translated the Portuguese word comprar, "to buy," as yekadile, "to sit down." Trade is therefore still an exchange of hospitable gifts. But this has its origin only in the level of culture, *171 574 879 not in nobility of character. The Indian is not at all hospitable in the sense that he feels greatly honored by the visit and feels absolutely obliged to entertain lavishly with beijús and drinks. For this effort he would certainly like a reciprocal one; he soon becomes impatient if the guest is staying only because living is cheap, and he frankly asks him to leave the village. It is even reported in the Bakaïrí legends, along with the invention of the dance, that the people who were invited and entertained had given gifts of arrows and string. Our travel companions undoubtedly offered us fish en route /334/ only when they themselves were satisfied, and it was not the best beijús which they left for us. The endless talk among themselves as to whether this or that tribe was "kúra" clearly shows that they were only naïvely hospitable; there was always the greatest gratification when we declared a tribe to be "kurášpa," because this meant that for our part we had done less business with that one. They praised themselves far too much for the recipient to be able to believe in the pure virtue of the unselfish savage.

*171 123 437 Our matter-of-fact, businesslike way of exchanging one object for another was at first completely new to all the tribes. They quickly learned, however. Nevertheless, the funniest enormities occurred. One man gathered up a handful of mangabas and then impetuously demanded a large knife. One wanted to have beads in exchange for the bandaging of his hand. Only if it were explained to them that one had but a single specimen of an object was one not bothered further.

*171 55 [998] Names. The son, soon after birth, is given the name of the grandfather, uncle, or an ancestor, not that of the father. The names among the Bakaïrí are animal names in part, but I believe only a small part. The following are the only ones whose meaning I understand: Luchu, for example, is a water snake; the native name of Chief Reginaldo on the Rio Novo was izána = cayman; an old man in Igueti was named póne = black piranha.

B 772 811 /352 cont./ interpret it as though the Indian says, "I am a human being and let the animals behave like human beings too." The reverse, that human beings are animals, also occurs, and, to be sure, in B [186] the good and bad sense. The Trumaí are water animals because they sleep at the bottom of the river. The Bakaïrí say this in B [171] all seriousness. We likewise encounter among other tribes this same belief in human beings who live in the water. The Bororó BO [827] maintain that if one chews certain leaves one can remain for hours under the surface of the water and catch fish. I was unable to learn anything more specific about the "water life" of the Trumaí, except that they like to attack other tribes on the river and supposedly throw captives in the water with their arms tied. I do not know whether they were formerly river nomads, like the Guató; at any rate, they first learned agriculture from their B [186] neighbors. Whatever may have suggested this belief about them to the Bakaïrí, it will not be vitiated by any conclusions that we might draw on the basis of our natural laws, "but, after all, the Trumaí are not animals, not fishes"; rather, the Bakaïrí concludes that because the Trumaí sleep in the river they are water animals, and he mocks and despises them, as happens to every tribe with BO 772 811 [775] strange customs. The Bororó pride themselves on the fact that they are red araras. They not only turn into araras after death, /353/ as well as into certain other animals, not only are the araras Bororó and treated accordingly -- they also express their relationship to the brilliant bird so cold-bloodedly that they designate themselves as araras as though a caterpillar were to say that it is a butterfly and, in doing so, do not at all wish to give themselves merely a name completely independent from their nature.

B 772 811 [171] Thus, the Trumaí are water animals because they have a habit of water animals; the Bororó are araras because their dead are transformed into araras. One tries to interpret these and similar phenomena by the confusion of names and things which easily occurs in tradition. This is decidedly not the case among our Indians. Though it may be readily conceded that, where the basic view is present, such confusion automatically appears, nevertheless the basic view, undoubtedly present, must be put